



**University of
Zurich**^{UZH}

**Zurich Open Repository and
Archive**

University of Zurich
University Library
Strickhofstrasse 39
CH-8057 Zurich
www.zora.uzh.ch

Year: 2016

Apophaticism and Kataphaticism in Maximus the Confessor's Thought

Bieler, Jonathan

Posted at the Zurich Open Repository and Archive, University of Zurich
ZORA URL: <https://doi.org/10.5167/uzh-133816>
Conference or Workshop Item

Originally published at:

Bieler, Jonathan (2016). Apophaticism and Kataphaticism in Maximus the Confessor's Thought. In: Platonism and Christian Thought in Late Antiquity - International Workshop in Oslo on the Philosophy of Late Antiquity, Oslo, Norwegen, 1 December 2016 - 3 December 2016, s.n..

Either – or? Apophaticism and Kataphaticism in Maximus the Confessor’s thought

Jonathan Bieler, candidate for Dr. theol. at the University of Zurich

Platonism and Christian Thought in Late Antiquity. International
Workshop in Oslo on the Philosophy of Late Antiquity,
University of Oslo – Norway, December 3, 2016

1 Apophaticism and Kataphaticism in Neoplatonic Thought

To begin with, the reader may please forgive the author if the grandiose title of this presentation raises expectations it cannot fulfill due to lack of space and time. Rather, may the reader apply the apophatic method to the presentation itself and take the title not as signifying the thing itself but merely the hope of the future attainment of what it attempts to signify. That said, it caught my eye that the organizers of the workshop in Oslo on Platonism and Christian Thought proposed the topic of “apophaticism in Greek thought” for presentation. Apophaticism or negative theology refers, simply speaking, to the impossibility of knowledge of God as he is in his essence. Already Plato in the *Parmenides* gives an account of the difficulty or impossibility of knowledge of the One (τὸ ἓν) as the highest principle that transcends even being (οὐσία) itself.¹ Plato’s reasoning was subsequently taken up by Plotinus, for whom the One is at its root nothing other than an expression for total apophatic transcendence, as extreme unity negates the duality of subject and predicate.² There can thus be no knowledge or designation of the One as it transcends the duality entangled with knowledge. In front of this total transcendence apophaticism appears as the only appropriate way of doing philosophy. Plato in a classical passage of his *Timaeus* already said that knowledge of “God” is difficult to attain and

¹Platon. “*Parmenides*”. In: *Platon Werke*. Ed. by Auguste Diès. Trans. by Friedrich Schleiermacher. Vol. 5. Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, 141d8-142a8.

²Jens Halfwassen. *Plotin und der Neuplatonismus*. München: C.H. Beck, 2004, pp. 43-49.

communicate.³ For both Plotinus and Plato the One caused another of itself that proceeded from the One. Consequently, in spite of the total transcendence of the first principle, there is a certain continuity between the first principle and the cosmos as some sort of imitation or image of the first principle. Plato describes this continuity as follows: As the cosmos is good and beautiful so also is its Creator.⁴ Also for Plotinus the One is the Good.⁵ This shows that an account of negative theology or Neoplatonic apophaticism, which refers to the transcendence of the first principle, must include the notion of positive theology or kataphaticism as well, as the One is in a certain respect in continuation or analogy with the cosmos. Thus Plotinus applies “quasi-predications” to the One, which then are denied of it once more.⁶ In other words, for Plotinus being directed towards the One consists in thinking of more and more things to deny of the first principle. This intention towards the One follows the interplay between the total transcendence of the One and its being the cause of effects in which it is expressed, however remotely.

When Plotinus thinks about the absolute freedom of the One, the One transcends any relation it may have to itself, so that even the relation of a self that relates to itself as an other must be negated of the One.⁷ This is where Neoplatonism and Christian Theology seem to part ways, as the Christian Trinity is a relation of persons. Proclus seems to go even further than Plotinus in that he even demands that the mind’s operation of negation of things about the One itself be negated, as the One transcends the very relationality of thought. This relationless state of the mind constitutes the highest possible union with the first principle that is beyond thinking.⁸ The case of Maximus the Confessor, a Christian Theologian highly influenced by the Platonic tradition through Ps-Dionysius, illustrate how Christian theology incorporated Platonic and Neo-

³Platon. “Timaios”. In: *Platon Werke*. Ed. by Klaus Widdra and Albert Rivaud. Trans. by Hieronymus Müller. Vol. 7. Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, 28c3-5: “Finding the Creator and Father of all things is laborious and, having found him, communicating him to all is impossible.”

⁴Platon, “Timaios”, 29a2-3.

⁵Halfwassen, *Plotin und der Neuplatonismus*, 14: “[A]ls der Urgrund allen Seins ist das Eine für Platon zugleich das Gute (*agathon*), worin ihm Plotin folgt.” See Plotin. “Enneads”. In: *Plotini Opera*. Ed. by P. Henry and H.-R. Schwyzer. 3 vols. Oxford: Clarendon Press, 1964-1984, II 9, 1, 1-8.

⁶Halfwassen, *Plotin und der Neuplatonismus*, 139: “Jene analogen Quasi-Prädikationen, die Plotin dem Einen in der zweiten Gedankenreihe zuspricht, erweisen sich damit als ein *Durchgangsstadium* seiner Argumentation, das die negative Theologie weder durchbricht noch einschränkt. Aber dieses Durchgangsstadium erweist sich gerade in seiner Vorläufigkeit und Uneigentlichkeit als aufschlussreich und unentbehrlich, um die reine Transzendenz selber als absolute Freiheit einzusehen.”

⁷Halfwassen, *Plotin und der Neuplatonismus*, pp. 140-1.

⁸Halfwassen, *Plotin und der Neuplatonismus*, pp. 160-1.

platonic thought.

2 Maximus' Reception of Neoplatonic Thought

There has been previous research on the question of the reception of Platonic thought by Maximus. As Doucet has shown against Riou in 1979,⁹ it is hardly feasible to divide Maximus into an earlier (Neo-)Platonic philosopher and theologian, who trusted totally in the teleology of nature and the cosmos to lead him up to God by way of negative theology, and the later monk who saw his time in near apocalyptic turmoil, thus lost this trust in the natural order and focused entirely on the person of the Word of God to lead him to the final end of salvation. In this metamorphic view of Maximus, represented by the Dominican school of Schönborn, Riou, Garrigues and Heinzer,¹⁰ the reception of Platonic philosophy by Maximus is construed as a total, albeit preliminary subscription to a hierarchical i.e. Platonic-Ps-Dionysian conception of participation, as visible in Maximus' stress on the *logoi* of every nature, and a subsequent emancipation from this Platonic "essentialism" towards a more Christian view of the innovation of nature through Christ's person, as indicated by the addition of a personal mode of being to the natural *logos* which supposedly led Maximus to form the couple of *logos-tropos* that is essential to the thought of Maximus. In this view, discovering the reality of the person and the "hypostatic *tropos*" led Maximus to break through the boundaries of nature as the only ascent towards God.¹¹

⁹Marcel Doucet. "Vues récentes sur les 'métamorphoses' de la pensée de saint Maximus le Confesseur". In: *Science et Esprit* (31 1979), pp. 269–302; Alain Riou. *Le monde et l'église selon Maxime le Confesseur*. Théologie historique 22. Paris: Éditions Beauchesne, 1973, pp. 68–9.

¹⁰Christoph Schönborn. *Sophrone de Jérusalem. Vie monastique et confession dogmatique*. Théologie historique 20. Paris: Beauchesne, 1972; Juan Miguel Garrigues. *Maxime le Confesseur. La Charité. Avenir divin de l'homme*. Théologie historique 38. Paris: Éditions Beauchesne, 1976; Felix Heinzer. *Gottes Sohn als Mensch. Die Struktur des Menschseins Christi bei Maximus Confessor*. Paradosis. Beiträge zur Geschichte der altchristlichen Literatur und Theologie 26. Fribourg: Universitätsverlag Freiburg, 1980; Léthel also entertains a metamorphic view of Maximus with regard to the question of the energies in Christ. See François-Marie Léthel. *Théologie de l'agonie du Christ. La liberté humaine du Fils de Dieu et son importance sotériologique mises en lumière par Saint Maxime le Confesseur*. Paris: Éditions Beauchesne, 1979.

¹¹Even the great Maximian scholar Balthasar in the first edition of his book on Maximus in 1941 held the view that Maximus underwent an certain Origenist crisis, not quite being able to hold together all the differing views Maximus tried to synthesize in his thought. However, Balthasar claimed that Maximus remained true all his life to the Ps-Dionysian metaphysics of a hierarchical world, albeit with certain qualifications. Certainly Maximus was inspired by Ps-Dionysius concerning the dialectic of negation and affirmation. See Hans-Urs von Balthasar. *Kosmische Liturgie. Das Weltbild Maximus' des Bekenners*. 3rd ed. Trier: Johannes-Verlag, 1988, p. 76.

As it often does in scholarly research the pendulum swung the other way with Eric Perl, who presented his PhD thesis in 1991 on the Neo-Platonic concept of participation in Maximus the Confessor.¹² There he explains, that the first principle of Maximus' metaphysics is christological and "it is precisely this Christocentric doctrine that allows Maximus, not to reject, but to retain and perfect the Neoplatonic metaphysics." Thus, Maximus essentially remains a "thoroughgoing eastern Christian Neoplatonist, neither a proto-Thomist nor a proto-existentialist."¹³ For Perl, Maximus sees the reality described by Neoplatonists realized in Christ.¹⁴ Additionally Perl makes the important distinction that the perfection or beauty of nature and the cosmos, which would reliably lead humanity back to God in a Neoplatonist framework, depends for Maximus fundamentally on the right exercise of human freedom and is thus only fully realized and accessible in Christ, who alone cooperated in his human nature freely and perfectly with God.¹⁵ Perl is certainly right in criticizing a supposed division of Maximus into a Neoplatonic philosopher and a Christian theologian. However, the question remains, whether a Christian thinker can succeed in totally integrating Neoplatonic philosophy, which by today's standards was just as much a "theology" as it was a philosophy, without making certain changes to fundamental principles that constitute Neoplatonic thought such as the doctrine of participation. Concretely speaking, Maximus received "Neoplatonism" mostly through Ps-Dionysius, and the question for scholarly research is to what extent Ps-Dionysius succeeded in Christianizing Neoplatonism or whether he submitted Christian Theology to Neoplatonic principles.

The question of Maximus' reception of Neoplatonism through Ps-Dionysius is still being discussed, as shown by the discussion between Larchet¹⁶, who seems to deny the existence of a precise concept of participation in Maximus' thought, and Tollefsen, who relates the Plotinian, Proclean and Ps-Dionysian models of participation to Maximus and argues for an equally sophisticated concept in Maximus that he applies to his Christology or rather the incarnation in a wider sense.¹⁷ In short, Tollefsen explicates Maximus' sophisticated

¹²Eric David Perl. *Methexis: Creation, Incarnation, Deification in Saint Maximus Confessor*. Yale University: PhD Thesis, 1991.

¹³Perl, *Methexis: Creation, Incarnation, Deification in Saint Maximus Confessor*, p. 315.

¹⁴Perl, *Methexis: Creation, Incarnation, Deification in Saint Maximus Confessor*, p. 316.

¹⁵Perl, *Methexis: Creation, Incarnation, Deification in Saint Maximus Confessor*, pp. 316-319; For Maximus the human virtues are not an addition to nature, but are essentially the very enactment of human nature and the virtues show what that nature is. See Maximus Confessor. *Dispute de Maxime le Confesseur avec Pyrrhus*. Ed. by Marcel Doucet. 2 vols. Université de Montreal: PhD Diss. masch., 1972, 309B.

¹⁶Jean-Claude Larchet. *La divinisation de l'homme selon S. Maxime*. Paris: Éditions du Cerf, 1996, pp. 600-1.

¹⁷Torstein Theodor Tollefsen. *The Christocentric Cosmology of Saint Maximus the Confessor*. Ox-

concept of participation, which simultaneously implies God's difference and unity with his creation, by the distinction between essence and activity/energy, which Maximus seems to hint at in his work.¹⁸ God's essence is totally transcendent, whereas his activity constitutes the *logoi*, which are for Tollefsen the formal principles of creation's participation in God's activity.¹⁹ This focus on the more Palamite distinction of essence and activity within God Tollefsen shares with David Bradshaw and both relate this distinction with the allegedly more apophatic approach of Eastern theology.²⁰ Being aware of Maximus' reception of Neoplatonic thought through Ps-Dionysius it will be helpful to examine more closely what we mean by Maximus' "radical apophaticism".²¹ Perhaps it is even possible to show that Maximus' methodology is not as opposed to the main representative of Western Theology, Thomas Aquinas, as one might think and thus, as could be argued, not exclusively dependent on the essence-energy distinction.

3 Maximus' Negative Theology

Note that from a Neoplatonic viewpoint it is not sufficient to simply point out that God's essence cannot be known and is transcendent. Rather, in order to find a proper way of speaking about God Christian theology as well as Neoplatonic thought have had to account for God's relation to his creation with regards to both God's transcendence and his "continuity" with creation. The understanding of God's relation to creation informs the way we speak and think about him. In Amb. 34 Maximus argues for an interplay of negation and affirmation when thinking about God or rather "around" (περί) the substance of God. Negation and affirmation are opposites when considered by themselves, but are harmo-

ford Early Christian Studies. Oxford: Oxford University Press, 2008, 216; 219. Tollefsen admits, though, over against Larchet that Maximus never explicitly defines his concept of participation in clear terms. Note that by "Christology" or the incarnation, Tollefsen seems to include the pre-existing and creative Logos within the Trinity, who undergoes three progressing incarnations in cosmos, Scripture and ultimately Jesus Christ. See Torstein Theodor Tollefsen. *Activity and Participation in Late Antique and Early Christian Thought*. Oxford Early Christian Studies. Oxford: Oxford University Press, 2012, pp. 122-3.

¹⁸Tollefsen, *The Christocentric Cosmology of Saint Maximus the Confessor*, pp. 160-169; 221-224.

¹⁹Tollefsen, *The Christocentric Cosmology of Saint Maximus the Confessor*, pp. 169-171.

²⁰David Bradshaw. "The Concept of Divine Energies". In: *Divine Essence and Divine Energies. Ecumenical Reflections on the Presence of God in Eastern Orthodoxy*. Ed. by Constantinos Athanasopoulos and Christoph Schneider. Cambridge: James Clarke, 2013, pp. 27-49, 45: "[The essence-energy distinction in God] succeeds in incorporating the apophatic approach to God in a way that western theology does not. The divine *ousia* is beyond any act of naming or conceptual thought, known only by actively sharing in its energetic expression."

²¹Tollefsen, *The Christocentric Cosmology of Saint Maximus the Confessor*, p. 165.

niously interrelated when applied to the things around the essence of God.²² It seems that Maximus refers in Amb. 34 to a more detailed account contained in the introduction to his *Mystagogia*,²³ where Maximus approaches God in three steps: first God is the cause of all that is known and predicated and can thus be called affirmatively the mind and word and life of everything. Secondly, as the source of all being God cannot be put in the same order as beings, because he transcends them, and should thus be negatively and more properly called non-being. In a third step, the Theologian has to realize that ultimately the predications of being *and* non-being are not predicated of God in a proper sense, as neither presents God as he is in his essence and being. Therefore God is *beyond* affirmation and negation. Note that the whole conceptual form and interplay of these three steps is needed for a so-called negative theology, also in a Neoplatonic view.²⁴ Considering this methodology, Maximus stands in close proximity to what Thomas Aquinas, commenting on Ps-Dionysius' *Divine Names*²⁵ would later call the *triplex via causalitatis, eminentiae et negationis*.²⁶ Parsing out the similarities and distinctions of the thought of these authors would take us too far afield here.

As is clear in Amb. 34, the crucial character of God's mode (*tropos*) of being is that he unites extremes, affirmation and negation that exist separately by nature - the famous *coincidentia oppositorum* so important for Plotinus. With regards to Neoplatonism, the methodology of affirmation, negation and supereminence

²²Maximus Confessor. *On Difficulties in the Church Fathers. The Ambigua*. Volume II. ed. by Nicholas Constas. 2 vols. Dumbarton Oaks Medieval Library 29. Cambridge, MA and London, England: Harvard University Press, 2014 (henceforth cited as AmbIo (Constas II)), 34, 64,11-66,22 (1288A-C).

²³Maximus Confessor. *Mystagogia. Una cum Latina interpretatione Anastasii Bibliothecarii*. Ed. by Christian Boudignon. Corpus Christianorum. Series Graeca 69. Turnhout: Brepols, 2011, 9,103-10,126 (664A-C).

²⁴Te Velde makes this point succinctly about Aquinas, but I would argue it is equally valid for Ps-Dionysius and Maximus. See Rudi te Velde. *Aquinas on God. The "Divine Science" of the Summa Theologiae*. Ashgate Studies in the History of Philosophical Theology. Aldershot/Burlington, VT: Ashgate, 2006, 92, fn. 26: "One should [...] be cautious about attributing the core of 'negative theology' to the acknowledgement of *Deus semper maior*: 'God as always greater than all we can know' [...] This is definitely not how it works. One cannot presuppose God as a *given* prior and external to the structure of our knowledge of God and then conclude that God is always *beyond* our knowledge. The point is that this 'beyond' must be expressed in the conceptual form of our knowledge if it is to be more than a pious gesture to safeguard the object of faith from the immanence of conceptual thought."

²⁵Dionysius Areopagita. *De divinis nominibus*. Ed. by Beate Regina Suchla. Patristische Texte und Studien 33. Berlin: W. de Gruyter, 1990, VII,3 (197,22-198,3): εἰς τὸ ἐπέχειν πάντων ὁδῶ καὶ τάξει κατὰ δύναμιν ἄνιμεν ἐν τῇ πάντων ἀφαιρέσει καὶ ὑπεροχῇ καὶ ἐν τῇ πάντων αἰτίᾳ. Διὸ καὶ ἐν πᾶσιν ὁ θεὸς γινώσκεται καὶ χωρὶς πάντων.

²⁶See Fran O'Rourke. *Pseudo-Dionysius and the Metaphysics of Aquinas*. Notre Dame, IN: University of Notre Dame Press, 2005, pp. 31-41.

allows for the human mind's ascent towards the first principle. In Christian theology, the goodness of God does not stop at creation or emanation as in Neoplatonism, but goes to the extreme of God's own incarnation: God goes out of himself and becomes man in Christ. This was clearly seen by Origen in his dispute with the philosopher Celsus.²⁷ Due to the incarnation, which is the utmost immanence of God within creation, Christian theology is able in a sense to affirm God's epistemological and ontological transcendence even more than Neoplatonism, as God needs to reveal himself in order to be found and remains ontologically transcendent even in his immanence. However, the same methodology of negative theology is valid in Christology.

In Maximus' Christology the divine mode of being manifests itself concretely in Christ's human actions. Maximus' account of Christ's agony in the garden is highly informative in this respect, but cannot be dealt with here.²⁸ Another example used by Maximus in order to illustrate how we have to interrelate negation and affirmation in contemplating God incarnate is Christ's miraculous walking on water.²⁹ By walking on water Christ brings together the firmness of solid ground and the fluidity of water - two realities which are naturally opposed to each other (except when a lake freezes over, but this is not the point here). In front of this *coincidentia oppositorum* in Christ's mode of being and actions, Maximus deploys his hermeneutics of affirmation and negation by affirming the *logos* of Christ's human nature and Christ's full humanity, but negating Christ's human nature's human mode (*tropos*) of existence for the sake of a supernatural divine mode, which transcends and negates nature's dualities by unifying them.³⁰ To give another example, in Mary God's transcendent unity reveals itself and renews nature by bringing together the natural realities of being a mother and a virgin, which would be naturally opposed to each

²⁷With respect to the goodness of God, Origen claims that Christian theology gives greater glory to God than Plato, as the Christian God's goodness is so great as to become incarnate and give himself to the world. See Origenes. "Contra Celsum V-VIII". in: *Origenes Werke. Band 2*. Ed. by Paul Koetschau. Die griechisch-christlichen Schriftsteller der ersten drei Jahrhunderte 3. Leipzig: J. C. Hinrich'sche Buchhandlung, 1899, pp. 1-293, VII, 42 (192,22-193,22). Origen does not share Celsus' optimism in regard to the human being's capability to find God by himself. Man is not able to find God, if he does not receive help by God's revelation of himself in the flesh.

²⁸For a more detailed account see Jonathan Bieler. "Maximus the Confessor on Christ's Human Will". In: *Communio. International Catholic Review* 43.1 (2016), pp. 55-82; Adrian Walker. "The Freedom of Christ: Notes on 'Gnomie' in Maximus the Confessor". In: *Communio. International Catholic Review* 43.1 (2016), pp. 29-54.

²⁹Maximus Confessor. *Ambigua ad Thomam una com Epistula secunda ad eundem*. Ed. by Bart Janssens. Corpus Christianorum, Series Graeca 48. Turnhout/Leuven: Brepols, 2002, 5 (23,73-84)[Half of the passage is a quote from Ps-Dionysius.

³⁰Maximus Confessor, *Ambigua ad Thomam una com Epistula secunda ad eundem*, 5 (24,99-104).

other, in order to give birth to the transcendent God the Word.³¹ In Maximus' perspective the beyond-Platonic goodness of God leads to the revelation of the unity of God that totally transcends creation *within* creation itself. This is why creation's participation in God culminates in Christ, as through his human existence God's goodness is freely allowed to be poured forth to its final degree in the outpouring of Christ's life on the cross.

Two examples from Maximus' *Ambigua* to Thomas might serve to illustrate Maximus' apophaticism in Christology. In the 5th *Ambiguum* Maximus extensively quotes Ps-Dionysius' 3rd letter, which shows the Areopagite's deep influence on Maximus' method.

"But the one who eternally transcends being is no less overflowing with transcendence", for although he became man he was not yoked under human nature. On the contrary, he raised human nature up to himself, having made it another mystery. He remained entirely incomprehensible, and showed his own incarnation to be more incomprehensible than every mystery, in that he came forth by means of a birth beyond being. To the degree that he became comprehensible on account of the incarnation, by so much more was he known as more incomprehensible through it.

For "he is hidden after the appearance", says the teacher, "or, to speak more divinely, even in the appearance. For this mystery of Jesus has also been hidden, and it has been reached by no reason and no intellect, but even while being spoken of, it remains ineffable, and while being conceived, it remains unknown". What could be more demonstrative than this for the purposes of demonstrating the divine "transcendence of being"? It shows "what is hidden by means of an appearance", and the speechless by "a word". It shows "to the intellect" what is unknown because of its superiority, and, to affirm something even more radical, "that which is beyond being" by its entrance into being.³²

God transcends being and reveals himself as transcending being even in his incarnation. What we can see of him in his revelation is thus in one sense him and in another not - again the interplay or rather transcendence of affirmation and negation expresses best God's mode of being.

A second example from the first *Ambiguum* shows Maximus' approach to God's Trinitarian unity. Even though a Trinitarian God seems to move between

³¹Maximus Confessor, *Ambigua ad Thomam una com Epistula secunda ad eundem*, 5 (26,143-149).

³²Maximus Confessor, *Ambigua ad Thomam una com Epistula secunda ad eundem*, 5 (22,50-65).
Translation by Joshua Lollar.

the poles of Monad and Triad, this movement is not God's own movement from one to three since he transcends any sort of movement. Movement is associated with creation and therefore God is without motion and change within himself:

But if, having heard the word "movement", you wonder how the divinity that is beyond eternity is moved, understand that the passivity belongs not to the divinity, but to us, who first are illumined with respect to the rational principle of its being, and thus are enlightened with respect to the mode of its subsistence, for it is obvious that being is observed before the manner of being. And so, movement of divinity, which comes about through the elucidation concerning its being and its manner of subsistence, is established, for those who are able to receive it, as knowledge.³³

This motion of the mind is the result of God's revelation and even though God himself does not move, this motion constitutes the only possible knowledge (γνώσις) of God within us. God reveals himself in the human condition that is less one than he is himself and thus cannot express his unity as he is in himself, but even so he truly communicates himself to us who are different from him, while remaining totally transcendent and other to us by transcending the opposition of movement and no-movement. This final negation of the duality of apophaticism and kataphaticism as operations of the mind reflects in my view that God and creation are separated by an abyss, yet this gulf does not prevent God's immanence within his creation.³⁴ Even more, without this gulf between God and creation, which was so crucial for Maximus, God and God's crossing of this gulf would lose their immeasurable depth of transcendence and goodness that would not shine forth if creation simply consisted in a fall from a higher perfection and unity to a lower form of it.

References

- Balthasar, Hans-Urs von. *Kosmische Liturgie. Das Weltbild Maximus' des Bekenners*. 3rd ed. Trier: Johannes-Verlag, 1988.
- Bieler, Jonathan. "Maximus the Confessor on Christ's Human Will". In: *Communio. International Catholic Review* 43.1 (2016), pp. 55–82.

³³Maximus Confessor, *Ambigua ad Thomam una com Epistula secunda ad eundem*, 1 (7,32-38). Translation by Joshua Lollar.

³⁴For the mutual implication of transcendence and immanence see Balthasar, *Kosmische Liturgie*, pp. 74-100.

- Bradshaw, David. "The Concept of Divine Energies". In: *Divine Essence and Divine Energies. Ecumenical Reflections on the Presence of God in Eastern Orthodoxy*. Ed. by Constantinos Athanasopoulos and Christoph Schneider. Cambridge: James Clarke, 2013, pp. 27–49.
- Dionysius Areopagita. *De divinis nominibus*. Ed. by Beate Regina Suchla. Patristische Texte und Studien 33. Berlin: W. de Gruyter, 1990.
- Doucet, Marcel. "Vues récentes sur les 'métamorphoses' de la pensée de saint Maximus le Confesseur". In: *Science et Ésprit* (31 1979), pp. 269–302.
- Garrigues, Juan Miguel. *Maxime le Confesseur. La Charité. Avenir divin de l'homme*. Théologie historique 38. Paris: Éditions Beauchesne, 1976.
- Halfwassen, Jens. *Plotin und der Neuplatonismus*. München: C.H. Beck, 2004.
- Heinzer, Felix. *Gottes Sohn als Mensch. Die Struktur des Menschseins Christi bei Maximus Confessor*. Paradosis. Beiträge zur Geschichte der altchristlichen Literatur und Theologie 26. Fribourg: Universitätsverlag Freiburg, 1980.
- Larchet, Jean-Claude. *La divinisation de l'homme selon S. Maxime*. Paris: Éditions du Cerf, 1996.
- Léthel, François-Marie. *Théologie de l'agonie du Christ. La liberté humaine du Fils de Dieu et son importance sotériologique mises en lumière par Saint Maxime le Confesseur*. Paris: Éditions Beauchesne, 1979.
- Maximus Confessor. *Ambigua ad Thomam una com Epistula secunda ad eundem*. Ed. by Bart Janssens. Corpus Christianorum, Series Graeca 48. Turnhout/Leuven: Brepols, 2002.
- *Dispute de Maxime le Confesseur avec Pyrrhus*. Ed. by Marcel Doucet. 2 vols. Université de Montreal: PhD Diss. masch., 1972.
- *Mystagogia. Una cum Latina interpretatione Anastasii Bibliothecarii*. Ed. by Christian Boudignon. Corpus Christianorum. Series Graeca 69. Turnhout: Brepols, 2011.
- *On Difficulties in the Church Fathers. The Ambigua*. Volume II. Ed. by Nicholas Constas. 2 vols. Dumbarton Oaks Medieval Library 29. Cambridge, MA and London, England: Harvard University Press, 2014.
- Origenes. "Contra Celsum V-VIII". In: *Origenes Werke. Band 2*. Ed. by Paul Koetschau. Die griechisch-christlichen Schriftsteller der ersten drei Jahrhunderte 3. Leipzig: J. C. Hinrich'sche Buchhandlung, 1899, pp. 1–293.
- O'Rourke, Fran. *Pseudo-Dionysius and the Metaphysics of Aquinas*. Notre Dame, IN: University of Notre Dame Press, 2005.
- Perl, Eric David. *Methexis: Creation, Incarnation, Deification in Saint Maximus Confessor*. Yale University: PhD Thesis, 1991.
- Platon. "Parmenides". In: *Platon Werke*. Ed. by Auguste Diès. Trans. by Friedrich Schleiermacher. Vol. 5. Darmstadt: Wissenschaftliche Buchgesellschaft, 2005.

- Platon. "Timaios". In: *Platon Werke*. Ed. by Klaus Widdra and Albert Rivaud. Trans. by Hieronymus Müller. Vol. 7. Darmstadt: Wissenschaftliche Buchgesellschaft, 2005.
- Plotin. "Enneads". In: *Plotini Opera*. Ed. by P. Henry and H.-R. Schwyzer. 3 vols. Oxford: Clarendon Press, 1964-1984.
- Riou, Alain. *Le monde et l'église selon Maxime le Confesseur*. Théologie historique 22. Paris: Éditions Beauchesne, 1973.
- Schönborn, Christoph. *Sophrone de Jérusalem. Vie monastique et confession dogmatique*. Théologie historique 20. Paris: Beauchesne, 1972.
- Tollefsen, Torstein Theodor. *Activity and Participation in Late Antique and Early Christian Thought*. Oxford Early Christian Studies. Oxford: Oxford University Press, 2012.
- *The Christocentric Cosmology of Saint Maximus the Confessor*. Oxford Early Christian Studies. Oxford: Oxford University Press, 2008.
- Velde, Rudi te. *Aquinas on God. The "Divine Science" of the Summa Theologiae*. Ashgate Studies in the History of Philosophical Theology. Aldershot/Burlington, VT: Ashgate, 2006.
- Walker, Adrian. "The Freedom of Christ: Notes on 'Gnomie' in Maximus the Confessor". In: *Communio. International Catholic Review* 43.1 (2016), pp. 29–54.